## LETTER CCLXXII.

London, February the 20th, O. S. 1752.

MY DEAR FRIEND,

IN all ſyſtems whatſoever, whether of religion, government, morals, *&c.* perfection is the object always propoſed, though poſſibly unattainable; hitherto at leaſt, certainly unattained. However, thoſe who aim carefully at the mark itſelf will unqueſtionably come nearer it, than thoſe who from deſpair, negligence, or indolence, leave to chance the work of ſkill. This maxim holds equally true in common life; thoſe who aim at perfection will come infinitely nearer it, than thoſe deſponding or indolent ſpirits who fooliſhly ſay to themſelves, Nobody is perfect; perfection is unattainable; to attempt it is chimerical; I ſhall do as well as others: why then ſhould I give myſelf trouble to be what I never can, and what, according to the common courſe of things, I need not be, *perfect?*

I am very ſure that I need not point out to you the weakneſs and the folly of this reaſoning, if it deſerves the name of reaſoning. It would diſcourage, and put a ſtop to the exertion of any one of our faculties. On the contrary, a man of ſenſe and ſpirit ſays to himſelf, Though the point of perfection may (conſidering the imperfection of our nature) be un-

attainable, my care, my endeavours, my attention, ſhall not be wanting to get as near it as I can. I will approach it every day; poſſibly I may arrive at it at laſt; at leaſt (what I am ſure is in my own power) I will not be diſtanced. Many fools (ſpeaking of you) ſay to me, What! would you have him perfect? I anſwer, Why not? What hurt would it do him or me? Oh, but that is impoſſible, ſay they. I reply, I am not ſure of that: perfection in the abſtract, I admit to be unattainable; but what is commonly called perfection in a character, I maintain to be attainable, and not only that, but in every man's power. He hath, continue they, a good head, a good heart, a good fund of knowledge, which will increaſe daily; what would you have more? Why, I would have every thing more that can adorn and complete a character. Will it do his head, his heart, or his knowledge, any harm, to have the utmoſt delicacy of manners, the moſt ſhining advantages of air and addreſs, the moſt endearing attentions, and the moſt engaging graces? But, as he is, ſay they, he is loved wherever he is known. I am very glad of it, ſay I; but I would have him be liked before he is known, and loved afterwards. I would have him, by his firſt *abord* and addreſs, make people wiſh to know him, and inclined to love him: he will ſave a great deal of time by it. Indeed, reply they, you are too nice, too exact, and lay too much ſtreſs upon things that are of very little conſequence. Indeed, rejoin I, you know very little of the nature of mankind, if you take thoſe

things

things to be of little conſequence: one cannot be too attentive to them; it is they that always engage the heart, of which the underſtanding is commonly the bubble. And I would much rather that he erred in a point of grammar, of hiſtory, of philoſophy, &c. than in a point of manners and addreſs. But conſider, he is very young; all this will come in time. I hope ſo; but that time muſt be while he is young, or it will never be at all: the right *pli* muſt be taken young, or it will never be eaſy, nor ſeem natural. Come, come, ſay they (ſubſtituting, as is frequently done, aſſertion inſtead of argument) depend upon it, he will do very well; and you have a great deal of reaſon to be ſatisfied with him. I hope and believe he will do well, but I would have him do better than well. I am very well pleaſed with him; but I would be more, I would be proud of him. I would have him have luſtre as well as weight. Did you ever know any body that really united all theſe talents? Yes, I did; Lord Bolingbroke joined all the politeneſs, the manners, and the graces of a Courtier, to the ſolidity of a Stateſman, and to the learning of a Pedant. He was *omnis homo*; and pray what ſhould hinder my boy from being ſo too, if he hath, as I think he hath, all the other qualifications that you allow him? Nothing can hinder him, but neglect of, or inattention to thoſe objects, which his own good-ſenſe muſt tell him are of infinite conſequence to him, and which therefore I will not ſuppoſe him capable of either neglecting or deſpiſing.

This (to tell you the whole truth) is the reſult of a controverſy that paſſed yeſterday, between Lady Hervey and myſelf, upon your ſubject, and almoſt in the very words. I ſubmit the deciſion of it to yourſelf: let your own good ſenſe determine it, and make you act in conſequence of that determination. The receipt to make this compoſition is ſhort and infallible; here I give it you.

Take variety of the beſt company, wherever you are; be minutely attentive to every word and action; imitate reſpectively thoſe whom you obſerve to be diſtinguiſhed and conſidered for any one accompliſhment; then mix all thoſe ſeveral accompliſhments together, and ſerve them up yourſelf to others.

I hope your fair, or rather your brown *American* is well. I hear that ſhe makes very handſome preſents, if ſhe is not ſo herſelf. I am told, there are people at Paris who expect, from this ſecret connexion, to ſee in time a volume of letters, ſuperior to Madame de Graffigny's Peruvian ones; I lay-in my claim to one of the firſt copies.

Francis's *Cénie* * hath been acted twice, with moſt univerſal applauſe; to-night is his third night, and I am going to it. I did not think it would have ſucceeded ſo well, conſidering how long our Britiſh audiences have been accuſtomed to murder, racks, and poiſon, in every tragedy; but it affected the

* Francis's Eugenia.

heart

heart ſo much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made intirely by Garrick. The epilogue is old Cibber's; but corrected, though not enough, by Francis. He will get a great deal of money by it; and, conſequently, be better able to lend you ſixpence, upon any emergency.

The Parliament of Paris, I find by the news-papers, has not carried its point, concerning the hoſpitals; and though the King hath given up the Archbiſhop, yet, as he has put them under the management and direction *du Grand Conſeil*, the Parliament is equally out of the queſtion. This will naturally put you upon inquiring into the Conſtitution of the *Grand Conſeil*. You will, doubtleſs, inform yourſelf, who it is compoſed of, what things are *de ſon reſort*, whether or not there lies an appeal from thence to any other place; and of all other particulars, that may give you a clear notion of this aſſembly. There are alſo three or four other *Conſeils* in France, of which you ought to know the conſtitution, and the objects: I dare ſay you do know them already; but, if you do not, loſe no time in informing yourſelf. Theſe things, as I have often told you, are beſt learned in various French companies; but in no Engliſh ones: for none of our countrymen trouble their heads about them. To uſe a very trite image, collect, like the bee, your ſtore from every quarter. In ſome companies (*parmi*

*les fermiers généraux nommément*) you may, by proper inquiries, get a general knowledge, at leaſt, of *les affaires des finances.* When you are with *des gens de robe;* ſuck them with regard to the conſtitution, and civil government, *et ſic de cæteris.* This ſhows you the advantage of keeping a great deal of different French company; an advantage much ſuperior to any that you can poſſibly receive from loitering and ſauntering away evenings in any Engliſh company at Paris, not even excepting Lord A****'s. Love of eaſe, and fear of reſtraint, (to both which I doubt you are, for a young fellow, too much addicted,) may invite you among your countrymen: but pray withſtand thoſe mean temptations, *et prenez ſur vous,* for the ſake of being in thoſe Aſſemblies, which alone can inform your mind, and improve your manners. You have not now many months to continue at Paris: make the moſt of them: get into every houſe there, if you can; extend acquaintance, know every thing and every body there; that, when you leave it for other places, you may be *au fait,* and even able to explain whatever you may hear mentioned concerning it.

LETTER

## LETTER CCLXXIII.

London, March the 2d, O. S. 1752.

MY DEAR FRIEND,

WHEREABOUTS are you in Arioſto? Or have you gone through that moſt ingenious contexture of truth and lies, of ſerious and extravagant, of knights-errant, magicians, and all that various matter, which he announces in the beginning of his poem:

*Le Donne, i Cavalier, l'arme, gli amori,*
*Le corteſie, l'audaci impreſe io canto.*

I am by no means ſure that Homer had ſuperior invention, or excelled more in deſcription than Arioſto. What can be more ſeducing and voluptuous, than the deſcription of Alcina's perſon and palace? What more ingeniouſly extravagant, than the ſearch made in the moon for Orlando's loſt wits, and the account of other people's that were found there? The whole is worth your attention, not only as an ingenious poem, but as the ſource of all modern tales, novels, fables, and romances; as Ovid's Metamorphoſes was of the antient ones; beſides that, when you have read this work, nothing will be difficult to you in the Italian language. You will read Taſſo's *Gieruſalemme*, and the *Decamerone di Boccaccio*,

*Boccaccio*, with great facility afterwards; and, when you have read theſe three authors, you will, in my opinion, have read all the works of invention, that are worth reading in that language; though the Italians would be very angry at me for ſaying ſo.

A gentleman ſhould know thoſe which I call claſſical works, in every language; ſuch as Boileau, Corneille, Racine, Moliere, *&c.* in French; Milton, Dryden, Pope, Swift, *&c.* in Engliſh; and the three authors above-mentioned in Italian: whether you have any ſuch in German, I am not quite ſure, nor, indeed, am I inquiſitive. Theſe ſort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the ſubjects of converſations of the beſt companies. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will coſt you, and will enable you to ſhine in company. It is not pedantic to quote and allude to them, which it would be with regard to the antients.

Among the many advantages which you have had in your education, I do not conſider your knowledge of ſeveral languages as the leaſt. You need not truſt to tranſlations: you can go to the ſource: you can both converſe and negotiate with people of all nations, upon equal terms; which is by no means the caſe of a man, who converſes or negotiates in a language which thoſe with whom he hath to do know much better than himſelf. In buſineſs, a great deal may depend upon the force and extent of one word; and, in converſation, a moderate thought may

may gain, or a good one loſe, by the propriety or impropriety, the elegancy or inelegancy, of one ſingle word. As therefore you now know four modern languages well, I would have you ſtudy (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and delicately. Read ſome little books that treat of them, and aſk queſtions concerning their delicacies, of thoſe who are able to anſwer you. As for inſtance, ſhould I ſay in French, *la lettre que je vous ai* écrit, or, *la lettre que je vous ai* écrite? in which, I think, the French differ among themſelves. There is a ſhort French Grammar by the Port Royal, and another by Pere Buffier, both which are worth your reading; as is alſo a little book called *les Synonimes François.* There are books of that kind upon the Italian language, into ſome of which I would adviſe you to dip: poſſibly the German language may have ſomething of the ſame ſort; and ſince you already ſpeak it, the more properly you ſpeak it the better: one would, I think, as far as poſſible, do all one does, correctly and elegantly. It is extremely engaging to people of every nation, to meet with a foreigner who hath taken pains enough to ſpeak their language correctly: it flatters that local and national pride and prejudice, of which every body hath ſome ſhare.

Francis's Eugenia, which I will ſend you, pleaſed moſt people of good taſte here: the boxes were crowded till the ſixth night; when the pit and gallery were totally deſerted, and it was dropped. Diſtreſs,

treſs, without death, was not ſufficient to affect a true Britiſh audience, ſo long accuſtomed to daggers, racks, and bowls of poiſon; contrary to Horace's rule, they deſire to ſee Medea murder her children upon the ſtage. The ſentiments were too delicate to move them; and their hearts are to be taken by ſtorm, not by parley.

Have you got the things, which were taken from you at Calais, reſtored? and among them, the little packet, which my ſiſter gave you for Sir Charles Hotham? In this caſe, have you forwarded it to him? If you have not yet had an opportunity, you will have one ſoon; which I deſire you will not omit: it is by Monſieur d'Aillon, whom you will ſee in a few days at Paris, in his way to Geneva, where Sir Charles now is, and will remain ſome time.

Adieu.

## LETTER CCLXXIV.

London, March the 5th, O. S. 1752.

My dear Friend,

As I have received no letter from you by the uſual poſt, I am uneaſy upon account of your health; for, had you been well, I am ſure you would have written, according to your engagement, and my requiſition. You have not the leaſt notion of any care

of

of your health; but, though I would not have you be a valetudinarian, I muſt tell you, that the beſt and moſt robuſt health requires ſome degree of attention to preſerve. Young fellows, thinking they have ſo much health and time before them, are very apt to neglect or laviſh both, and beggar themſelves before they are aware: whereas a prudent œconomy in both would make them rich indeed; and, ſo far from breaking-in upon their pleaſures, would improve, and almoſt perpetuate them. Be you wiſer; and, before it is too late, manage both with care and frugality; and lay out neither, but upon good intereſt and ſecurity.

I will now confine myſelf to the employment of your time, which, though I have often touched upon it formerly, is a ſubject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you; but, in this period of your life, one hour uſefully employed may be worth more than four-and-twenty hereafter: a minute is precious to you now; whole days may poſſibly not be ſo forty years hence. Whatever time you allow, or can ſnatch for ſerious reading (I ſay ſnatch, becauſe company and the knowledge of the world is now your chief object), employ it in the reading of ſome one book, and that a good one, till you have finiſhed it: and do not diſtract your mind with various matters, at the ſame time. In this light I would recommend to you to read *toute de ſuite* Grotius *de Jure Belli et Pacis*, tranſlated by Barbeyrac, and Puffendorff's *Jus Gentium*, tranſlated by the ſame hand.

hand. For accidental quarters of hours, read works of invention, wit, and humour, of the beſt, and not of trivial authors, either antient or modern.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and trifled with; and you muſt not ſay to it, as Felix did to Paul, "at a more convenient ſeaſon I "will ſpeak to thee." The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs in ſome meaſure point out their own times to a man of ſenſe; time is much oftener ſquandered away in the wrong choice and improper methods of amuſement and pleaſures.

Many people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it; they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent thoſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements: let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners. Have ſome decent object of gallantry in view at ſome places; frequent others where people of wit and taſte aſſemble: get into others, where people of ſuperior rank and dignity command reſpect and attention from the reſt of the company; but pray frequent no neutral places, from

mere

mere idleneſs and indolence. Nothing forms a young man ſo much as being uſed to keep reſpectable and ſuperior company, where a conſtant regard and attention is neceſſary. It is true, this is at firſt a diſagreeable ſtate of reſtraint; but it ſoon grows habitual, and conſequently eaſy; and you are amply paid for it, by the improvement you make, and the credit it gives you. What you ſaid ſome time ago was very true, concerning *le Palais Royal:* to one of your age the ſituation is diſagreeable enough: you cannot expect to be much taken notice of: but all that time you can take notice of others; obſerve their manners, decypher their characters, and inſenſibly you will become one of the company.

All this I went through myſelf. When I was of your age, I have ſate hours in company, without being taken the leaſt notice of; but then I took notice of them, and learned, in their company, how to behave myſelf better in the next, till, by degrees, I became part of the beſt companies myſelf. But I took great care not to laviſh away my time in thoſe companies where there were neither quick pleaſures, nor uſeful improvements to be expected.

Sloth, indolence, and *molleſſe*, are pernicious, and unbecoming a young fellow; let them be your *reſſource* forty years hence at ſooneſt. Determine, at all events, and however diſagreeable it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le bel eſprit et le goût*. This gives

you

you credentials to the beſt companies, wherever you go afterwards. Pray, therefore, no indolence, no lazineſs; but employ every minute of your life in active pleaſures, or uſeful employments. Addreſs yourſelf to ſome woman of faſhion and beauty, wherever you are, and try how far that will go. If the place be not ſecured beforehand, and garriſoned, nine times in ten you will take it. By attentions and reſpect, you may always get into the higheſt company; and, by ſome admiration and applauſe, whether merited or not, you may be ſure of being welcome among *les ſçavants et les beaux eſprits*. There are but theſe three ſorts of company for a young fellow; there being neither pleaſure nor profit in any other.

My uneaſineſs with regard to your health is this moment removed by your letter of the 8th, N. S. which, by what accident I do not know, I did not receive before.

I long to read Voltaire's *Rome Sauvée*, which, by the very faults that your *ſevere* critics find with it, I am ſure I ſhall like; for I will at any time give up a good deal of regularity for a great deal of *brillant*; and for the *brillant*, ſurely nobody is equal to Voltaire. Catiline's conſpiracy is an unhappy ſubject for tragedy; it is too ſingle, and gives no opportunity to the poet to excite any of the tender paſſions; the whole is one intended act of horror. Crébillon was ſenſible of this defect, and, to create another intereſt, moſt abſurdly made Catiline in love with Cicero's daughter, and her with him.

I am

I am very glad you went to Verſailles, and dined with Monſieur de St. Conteſt. That is company to learn *les bonnes manieres* in; and it ſeems you had *les bons morçeaux* into the bargain. Though you were no part of the King of France's converſation with the foreign miniſters, and probably not much entertained with it; do you think that it is not very uſeful to you to hear it, and to obſerve the turn and manners of people of that ſort? It is extremely uſeful to know it well. The ſame in the next rank of people, ſuch as miniſters of ſtate, *&c.* in whoſe company, though you cannot yet, at your age, bear a part, and conſequently be diverted, you will obſerve and learn what hereafter it may be neceſſary for you to act.

Tell Sir John Lambert, that I have this day fixed Mr. Spencer's having his credit upon him; Mr. Hoare had alſo recommended him. I believe Mr. Spencer will ſet out next month for ſome place in France, but not Paris. I am ſure he wants a great deal of France, for at preſent he is moſt entirely Engliſh; and you know very well what I think of that. And ſo we bid you heartily good-night.

## LETTER CCLXXV.

London, March the 16th, O. S. 1752.

MY DEAR FRIEND,

HOW do you go on with the moſt uſeful and moſt neceſſary of all ſtudies, the ſtudy of the world? Do you find that you gain knowledge? And does your daily experience at once extend and demonſtrate your improvement? You will poſſibly aſk me how you can judge of that yourſelf. I will tell you a ſure way of knowing. Examine yourſelf, and ſee whether your notions of the world are changed, by experience, from what they were two years ago in theory; for that alone is one favourable ſymptom of improvement. At that age (I remember it in myſelf) every notion that one forms is erroneous; one hath ſeen few models, and thoſe none of the beſt, to form one's-ſelf upon. One thinks that every thing is to be carried by ſpirit and vigour; that art is meanneſs, and that verſatility and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, a *bruſquerie*, and roughneſs to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that

that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions; conſequently, they addreſs themſelves nine times in ten to the conqueror, not to the conquered; and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner. Have you found out that every woman is infallibly to be gained by every ſort of flattery, and every man by one ſort or other? Have you diſcovered what variety of little things affect the heart, and how ſurely they collectively gain it? If you have, you have made ſome progreſs. I would try a man's knowledge of the world, as I would a ſchool-boy's knowledge of Horace: not by making him conſtrue *Mæcenas atavis edite regibus*, which he could do in the firſt form; but by examining him as to the delicacy and *curioſa felicitas* of that poet. A man requires very little knowledge and experience of the world, to underſtand glaring, high-coloured, and decided characters; they are but few, and they ſtrike at firſt: but to diſtinguiſh the almoſt imperceptible ſhades, and the nice gradations of virtue and vice, ſenſe and folly, ſtrength and weakneſs, (of which characters are commonly compoſed) demands ſome experience, great obſervation, and minute attention. In the ſame caſes moſt people do the ſame things, but with this material difference, upon which the ſucceſs commonly turns.—A man who hath ſtudied the world knows when to time, and where to place them; he hath analyſed the characters he applies to, and adapted

his addreſs and his arguments to them: but a man of what is called plain good-ſenſe, who hath only reaſoned by himſelf, and not acted with mankind, miſ-times, miſ-places, runs precipitately and bluntly at the mark, and falls upon his noſe in the way. In the common manners of ſocial life, every man of common ſenſe hath the rudiments, the A B C of civility; he means not to offend, and even wiſhes to pleaſe: and, if he hath any real merit, will be received and tolerated in good company. But that is far from being enough; for, though he may be received, he will never be deſired; though he does not offend, he will never be loved; but, like ſome little, inſignificant, neutral power, ſurrounded by great ones, he will neither be feared nor courted by any; but, by turns, invaded by all, whenever it is their intereſt; a moſt contemptible ſituation! Whereas, a man who hath carefully attended to, and experienced, the various workings of the heart, and the artifices of the head; and who, by one ſhade, can trace the progreſſion of the whole colour; who can, at the proper times, employ all the ſeveral means of perſuading the underſtanding, and engaging the heart; may and will have enemies; but will and muſt have friends: he may be oppoſed, but he will be ſupported too; his talents may excite the jealouſy of ſome, but his engaging arts will make him beloved by many more; he will be conſiderable; he will be conſidered. Many different qualifications muſt conſpire to form ſuch a man; and to make him at once reſpectable and amiable,

able, the leaſt muſt be joined to the greateſt; the latter would be unavailing, without the former; and the former would be futile and frivolous, without the latter. Learning is acquired by reading books; but the much more neceſſary learning, the knowledge of the world, is only to be acquired by reading men, and ſtudying all the various editions of them. Many words in every language are generally thought to be ſynonymous; but thoſe who ſtudy the language attentively will find, that there is no ſuch thing; they will diſcover ſome little difference, ſome diſtinction, between all thoſe words that are vulgarly called ſynonymous; one hath always more energy, extent, or delicacy, than another: it is the ſame with men; all are in general, and yet no two in particular exactly, alike. Thoſe who have not accurately ſtudied, perpetually miſtake them; they do not diſcern the ſhades and gradations that diſtinguiſh characters ſeemingly alike. Company, various company, is the only ſchool for this knowledge. You ought to be, by this time, at leaſt in the third form of that ſchool, from whence the riſe to the uppermoſt is eaſy and quick; but then you muſt have application and vivacity; and you muſt not only bear with, but even ſeek reſtraint in moſt companies, inſtead of ſtagnating in one or two only, where indolence and love of eaſe may be indulged.

In the plan which I gave you in my laſt *, for your future motions, I forgot to tell you, that, if a King of the Romans ſhould be choſen this year, you ſhall certainly be at that election; and as, upon thoſe occaſions, all ſtrangers are excluded from the place of the election, except ſuch as belong to ſome Embaſſador, I have already eventually ſecured you a place in the *ſuite* of the King's electoral Embaſſador, who will be ſent upon that account to Franckfort, or wherever elſe the election may be. This will not only ſecure you a ſight of the ſhow, but a knowledge of the whole thing; which is likely to be a conteſted one, from the oppoſition of ſome of the Electors, and the proteſts of ſome of the Princes of the Empire. That election, if there is one, will, in my opinion, be a memorable æra in the hiſtory of the Empire; pens at leaſt, if not ſwords, will be drawn; and ink, if not blood, will be plentifully ſhed, by the contending parties in that diſpute. During the fray, you may ſecurely plunder, and add to your preſent ſtock of knowledge of the *jus publicum imperii*. The Court of France hath, I am told, appointed le Préſident Ogier, a man of great abilities, to go immediately to Ratiſbon, *pour y ſouffler la diſcorde*. It muſt be owned, that France hath always profited ſkilfully of its having guarantied the treaty of Munſter; which hath given it a conſtant pretence to thruſt itſelf into the affairs of the

* That Letter is miſſing.

Empire,

Empire. When France got Alſace yielded by treaty, it was very willing to have held it as a fief of the Empire; but the Empire was then wiſer. Every Power ſhould be very careful not to give the leaſt pretence to a neighbouring Power to meddle with the affairs of its interior. Sweden hath already felt the effects of the Czarina's calling herſelf Guarantee of its preſent form of government, in conſequence of the treaty of Neuſtadt, confirmed afterwards by that of Abo; though, in truth, that Guarantee was rather a proviſion againſt Ruſſia's attempting to alter the then new-eſtabliſhed form of government in Sweden, than any right given to Ruſſia to hinder the Swedes from eſtabliſhing what form of government they pleaſed. Read them both, if you can get them. Adieu!

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## LETTER CCLXXVI.

London, April the 13th, O. S. 1752.

My dear Friend,

I RECEIVE this moment your letter of the 19th, N. S. with the encloſed pieces relative to the preſent diſpute between the King and the Parliament. I ſhall return them by Lord Huntingdon, whom you will ſoon ſee at Paris, and who will likewiſe carry

you the piece, which I forgot in making up the packet I ſent you by the Spaniſh Embaſſador. The repreſentation of the Parliament is very well drawn, *ſuavitèr in modo, fortitèr in re.* They tell the King very reſpectfully, that in a certain caſe, *which they ſhould think it criminal to ſuppoſe*, they would not obey him. This hath a tendency to what we call here Revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon theſe ſymptoms of reaſon and good-ſenſe, which ſeem to be breaking-out all over France: but this I foreſee, that, before the end of this century, the trade of both King and Prieſt will not be half ſo good a one as it has been. Du Clos, in his reflections, hath obſerved, and very truly, *qu'il y a un germe de raiſon qui commence à ſe développer en France*; a *développement* that muſt prove fatal to Regal and Papal pretenſions. Prudence may, in many caſes, recommend an occaſional ſubmiſſion to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's Vicegerent, and Chriſt's Vicar, will only be obeyed and believed, as far as what the one orders, and the other ſays, is conformable to reaſon and to truth.

I am very glad (to uſe a vulgar expreſſion) that *you make as if you* were not well, though you really are; I am ſure it is the likelieſt way to keep ſo. Pray

leave

leave off entirely your greaſy, heavy paſtry, fat creams, and indigeſtible dumplings; and then you need not confine yourſelf to white meats, which I do not take to be one jot wholeſomer than beef, mutton, and partridge.

Voltaire ſent me, from Berlin, his Hiſtory *du Siécle de Louis* XIV. It came at a very proper time; Lord Bolingbroke had juſt taught me how hiſtory ſhould be read; Voltaire ſhows me how it ſhould be written. I am ſenſible that it will meet with almoſt as many critics as readers. Voltaire muſt be criticiſed; beſides, every man's favourite is attacked; for every prejudice is expoſed, and our prejudices are our miſtreſſes; reaſon is at beſt our wife, very often heard indeed, but ſeldom minded. It is the hiſtory of the human underſtanding, written by a man of parts, for the uſe of men of parts. Weak minds will not like it, even though they do not underſtand it; which is commonly the meaſure of their admiration. Dull ones will want thoſe minute and unintereſting details, with which moſt other hiſtories are incumbered. He tells me all I want to know, and nothing more. His reflections are ſhort, juſt, and produce others in his readers. Free from religious, philoſophical, political, and national prejudices, beyond any hiſtorian I ever met with, he relates all thoſe matters as truly and as impartially, as certain regards, which muſt always be to ſome degree obſerved, will allow him: for one ſees plainly, that he often ſays much leſs than he would ſay, if

if he might. He hath made me much better acquainted with the times of Lewis XIV, than the innumerable volumes which I had read could do; and hath ſuggeſted this reflection to me, which I had never made before—His vanity, not his knowledge, made him encourage all, and introduce many arts and ſciences in his country. He opened in a manner the human underſtanding in France, and brought it to its utmoſt perfection; his age equalled in all, and greatly exceeded in many things (pardon me, Pedants!) the Auguſtan. This was great and rapid; but ſtill it might be done, by the encouragement, the applauſe, and the rewards, of a vain, liberal, and magnificent Prince. What is much more ſurpriſing is, that he ſtopped the operations of the human mind juſt where he pleaſed; and ſeemed to ſay, "thus far ſhalt thou go, and no farther." For, a bigot to his religion, and jealous of his power, free and rational thoughts upon either never entered into a French head during his reign; and the greateſt geniuſes that ever any age produced never entertained a doubt of the divine right of Kings, or the infallibility of the Church. Poets, Orators, and Philoſophers, ignorant of their natural rights, cheriſhed their chains; and blind active faith triumphed, in thoſe great minds, over ſilent and paſſive reaſon. The reverſe of this ſeems now to be the caſe in France: reaſon opens itſelf; fancy and invention fade and decline.

I will

I will ſend you a copy of this hiſtory by Lord Huntingdon, as I think it very probable, that it is not allowed to be publiſhed and ſold at Paris. Pray read it more than once, and with attention, particularly the ſecond volume; which contains ſhort, but very clear accounts of many very inſtereſting things, which are talked of by every body, though fairly underſtood by very few. There are two very puerile affectations, which I wiſh this book had been free from; the one is, the total ſubverſion of all the old eſtabliſhed French orthography; the other is, the not making uſe of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to ſee rome, paris, france, cæſar, henry the 4th, *&c.* begin with ſmall letters; and I do not conceive that there can be any reaſon for doing it, half ſo ſtrong as the reaſon of long uſage is to the contrary. This is an affectation below Voltaire; whom I am not aſhamed to ſay that I admire and delight in, as an author, equally in proſe and in verſe.

I had a letter a few days ago from Monſieur du Boccage; in which he ſays, *Monſieur Stanhope s'eſt jetté dans la politique, et je crois qu'il y réuſſira:* You do very well, it is your deſtination; but remember that, to ſucceed in great things, one muſt firſt learn to pleaſe in little ones. Engaging manners and addreſs muſt prepare the way for ſuperior knowledge and abilities to act with effect. The late Duke of Marlborough's manners and addreſs prevailed with

the

the firſt King of Pruſſia, to let his troops remain in the army of the Allies; when neither their repreſentations, nor his own ſhare in the common cauſe, could do it. The Duke of Marlborough had no new matter to urge to him; but had a manner, which he could not, and did not reſiſt. Voltaire, among a thouſand little delicate ſtrokes of that kind, ſays of the Duke de la Feuillade, *qu'il étoit l'homme le plus brillant et le plus aimable du Roïaume, et quoique gendre du Général et Miniſtre, il avoit pour lui la faveur publique.* Various little circumſtances of that ſort will often make a man of great real merit be hated, if he hath not addreſs and manners to make him be loved. Conſider all your own circumſtances ſeriouſly; and you will find, that, of all arts, the art of pleaſing is the moſt neceſſary for you to ſtudy and poſſeſs. A ſilly tyrant ſaid, *oderint modo timeant:* a wiſe man would have ſaid, *modo ament nihil timendum eſt mihi.* Judge, from your own daily experience, of the efficacy of that pleaſing *je ne ſçais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging than knowledge, in women than beauty.

I long to ſee Lord and Lady * * * (who are not yet arrived) becauſe they have lately ſeen you; and I always fancy, that I can fiſh out ſomething new concerning you, from thoſe who have ſeen you laſt: not that I ſhall much rely upon their accounts, becauſe I diſtruſt the judgement of Lord and Lady * * *, in thoſe matters about which I am moſt inquiſitive.

inquiſitive. They have ruined their own ſon, by, what they called and thought, loving him. They have made him believe that the world was made for him, not he for the world; and unleſs he ſtays abroad a great while, and falls into very good company, he will expect what he will never find; the attentions and complaiſance from others, which he has hitherto been uſed to from Papa and Mamma. This, I fear, is too much the caſe of Mr. * * * *; who, I doubt, will be run through the body, and be near dying before he knows how to live. However you may turn out, you can never make me any of theſe reproaches. I indulged no ſilly womaniſh fondneſs for you: inſtead of inflicting my tenderneſs upon you, I have taken all poſſible methods to make you deſerve it; and thank God you do; at leaſt, I know but one article in which you are different from what I could wiſh you; and you very well know what that is. I want, that I and all the world ſhould like you, as well as I love you. Adieu.

LETTER

## LETTER CCLXXVII.

London, April the 30th, O. S. 1752.

MY DEAR FRIEND,

*AVOIR du monde* is, in my opinion, a very juſt and happy expreſſion, for having addreſs, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man, that hath not theſe accompliſhments, is not of the world. Without them, the beſt parts are inefficient, civility is abſurd, and freedom offenſive. A learned parſon, ruſting in his cell at Oxford or Cambridge, will reaſon admirably well upon the nature of man; will profoundly analyſe the head, the heart, the reaſon, the will, the paſſions, the ſenſes, the ſentiments, and all thoſe ſubdiviſions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and taſtes, that always influence, and often determine him. He views man as he does colours in Sir Iſaac Newton's priſm, where only the capital ones are ſeen; but an experienced dyer knows all their various ſhades and gradations, together with the reſult of their ſeveral mixtures. Few men are of one plain, decided colour; moſt are mixed, ſhaded, and blended; and vary as much, from different ſituations, as changeable ſilks do from different lights. The man *qui a du monde*,

*monde*, knows all this from his own experience and obſervation: the conceited, cloiſtered philoſopher knows nothing of it from his own theory; his practice is abſurd and improper; and he acts as awkwardly as a man would dance, who had never ſeen others dance, nor learned of a dancing-maſter; but who had only ſtudied the notes by which dances are now pricked down as well as tunes. Obſerve and imitate, then, the addreſs, the arts, and the manners, of thoſe *qui ont du monde:* ſee by what methods they firſt make, and afterwards improve impreſſions in their favour. Thoſe impreſſions are much oftener owing to little cauſes, than to intrinſic merit; which is leſs volatile, and hath not ſo ſudden an effect. Strong minds have undoubtedly an aſcendant over weak ones, as Galigai Maréchale d'Ancre very juſtly obſerved, when, to the diſgrace and reproach of thoſe times, ſhe was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then an aſcendant is to be gained by degrees, and by thoſe arts only which experience and the knowledge of the world teaches; for few are mean enough to be bullied, though moſt are weak enough to be bubbled. I have often ſeen people of ſuperior, governed by people of much inferior parts, without knowing or even ſuſpecting that they were ſo governed. This can only happen, when thoſe people of inferior parts have more worldly dexterity and experience, than thoſe they govern. They ſee the weak and unguarded part, and apply to it: they take

take it, and all the reſt follows. Would you gain either men or women, and every man of ſenſe deſires to gain both, *il faut du monde.* You have had more opportunities than ever any man had, at your age, of acquiring *ce monde.* You have been in the beſt companies of moſt countſies, at an age when others have hardly been in any company at all. You are maſter of all thoſe languages, which John Trott ſeldom ſpeaks at all, and never well; conſequently you need be a ſtranger no where. This is the way, and the only way, of having *du monde*; but if you have it not, and have ſtill any coarſe ruſticity about you, may one not apply to you the *ruſticus expectat* of Horace?

This knowledge of the world teaches us more particularly two things, both which are of infinite conſequence, and to neither of which nature inclines us; I mean, the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with ſhame, at every diſagreeable incident: the one makes him act and talk like a madman; the other makes him look like a fool. But a man who has *du monde*, ſeems not to underſtand what he cannot or ought not to reſent. If he makes a ſlip himſelf, he recovers it by his coolneſs, inſtead of plunging deeper by his confuſion, like a ſtumbling horſe. He is firm, but gentle; and practiſes that moſt excellent maxim, *ſuaviter in modo, fortiter in re.* The other is the *volto ſciolto e penſieri ſtretti.* People unuſed to the world

have

have babbling countenances; and are unſkilful enough to ſhow what they have ſenſe enough not to tell. In the courſe of the world, a man muſt very often put on an eaſy, frank countenance, upon very diſagreeable occaſions; he muſt ſeem pleaſed, when he is very much otherwiſe; he muſt be able to accoſt and receive with ſmiles thoſe whom he would much rather meet with ſwords. In Courts he muſt not turn himſelf inſide out. All this may, nay muſt be done, without falſehood and treachery; for it muſt go no farther than politeneſs and manners, and muſt ſtop ſhort of aſſurances and profeſſions of ſimulated friendſhip. Good manners, to thoſe one does not love, are no more a breach of truth, than "your "humble ſervant" at the bottom of a challenge is; they are univerſally agreed upon, and underſtood to be things of courſe. They are neceſſary guards of the decency and peace of ſociety: they muſt only act defenſively; and then not with arms poiſoned with perfidy. Truth, but not the whole truth, muſt be the invariable principle of every man, who hath either religion, honour, or prudence. Thoſe who violate it may be cunning, but they are not able. Lyes and perfidy are the refuge of fools and cowards. Adieu!

P. S. I muſt recommend to you again, to take your leave of all your French acquaintance, in ſuch a manner as may make them regret your departure, and wiſh to ſee and welcome you at Paris again; where you may poſſibly return before it is very long.

This muſt not be done in a cold, civil manner, but with at leaſt ſeeming warmth, ſentiment, and concern. Acknowledge the obligations you have to them for the kindneſs they have ſhown you during your ſtay at Paris; aſſure them, that wherever you are, you will remember them with gratitude; wiſh for opportunities of giving them proofs of your *plus tendre et reſpectueux ſouvenir*; beg of them, in caſe your good fortune ſhould carry you to any part of the world where you could be of any the leaſt uſe to them, that they would employ you without reſerve. Say all this, and a great deal more, emphatically and pathetically; for you know *ſi vis me flere*—This can do you no harm, if you never return to Paris; but if you do, as probably you may, it will be of infinite uſe to you. Remember too, not to omit going to every houſe where you have ever been once, to take leave, and recommend yourſelf to their remembrance. The reputation which you leave at one place where you have been, will circulate; and you will meet with it at twenty places, where you are to go. That is a labour never quite loſt.

This letter will ſhow you, that the accident which happened to me yeſterday, and of which Mr. Grevenkop gives you an account, hath had no bad conſequences. My eſcape was a great one.

LETTER

## LETTER CCLXXVIII.

London, May the 11th, O. S. 1752.

MY DEAR FRIEND,

I BREAK my word by writing this letter; but I break it on the allowable ſide, by doing more than I promiſed. I have pleaſure in writing to you: and you may poſſibly have ſome profit in reading what I write; either of the motives were ſufficient for me, both I cannot withſtand. By your laſt, I calculate that you will leave Paris this day ſevennight; upon that ſuppoſition, this letter may ſtill find you there.

Colonel Perry arrived here two or three days ago, and ſent me a book from you; Caſſandra abridged. I am ſure it cannot be too much abridged. The ſpirit of that moſt voluminous work, fairly extracted, may be contained in the ſmalleſt *duodecimo*; and it is moſt aſtoniſhing, that there ever could have been people idle enough to write or read ſuch endleſs heaps of the ſame ſtuff. It was, however, the occupation of thouſands in the laſt century; and is ſtill the private, though diſavowed, amuſement of young girls, and ſentimental ladies. A love-ſick girl finds in the Captain with whom ſhe is in love all the courage and all the graces of the tender and accompliſhed Oroondates; and many a grown-up, ſentimental lady talks delicate Clelia to the hero whom ſhe would engage to eternal love, or laments with her that love is not eternal.

*Ah! qu'il eſt doux d'aimer, ſi l'on aimoit toujours!*
*Mais hélas! il n'eſt point d'éternelles amours.*

It is, however, very well to have read one of thoſe extravagant works (of all which La Calprenede's are the beſt), becauſe it is well to be able to talk, with ſome degree of knowledge, upon all thoſe ſubjects that other people talk ſometimes upon: and I would by no means have any thing, that is known to others, be totally unknown to you. It is a great advantage for any man, to be able to talk or to hear, neither ignorantly nor abſurdly, upon any ſubject; for I have known people, who have not ſaid one word, hear ignorantly and abſurdly; it has appeared in their inattentive and unmeaning faces.

This, I think, is as little likely to happen to you, as to any body of your age: and if you will but add a verſatility and eaſy conformity of manners, I know no company in which you are likely to be *de trop*.

This verſatility is more particularly neceſſary for you at this time, now that you are going to ſo many different places; for, though the manners and cuſtoms of the ſeveral Courts of Germany are in general the ſame, yet every one has its particular characteriſtic; ſome peculiarity or other, which diſtinguiſhes it from the next. This you ſhould carefully attend to, and immediately adopt. Nothing flatters people more, nor makes ſtrangers ſo welcome, as ſuch an occaſional conformity. I do not mean by this, that you ſhould mimic the air and ſtiffneſs of every awkward German Court; no, by no means; but

but I mean that you ſhould only chearfully comply, and fall-in with certain local habits, ſuch as ceremonies, diet, turn of converſation, &c. People who are lately come from Paris, and who have been a good while there, are generally ſuſpected, and eſpecially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at leaſt outwardly, in your behaviour; but commend whatever deſerves any degree of commendation, without comparing it with what you may have left, much better, of the ſame kind, at Paris. As for inſtance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table: but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many Britiſh Yahoos, who, though while they were at Paris conformed to no one French cuſtom, as ſoon as they got any where elſe, talked of nothing but what they did, ſaw, and eat at Paris. The freedom of the French is not to be uſed indiſcriminately at all the Courts in Germany, though their eaſineſs may, and ought; but that too at ſome places more than others. The Courts of Manheim and Bonn, I take to be a little more unbarbariſed than ſome others; that of Maïence, an eccleſiaſtical one, as well as that of Treves (neither of which is much frequented by foreigners), retains, I conceive, a great deal of the Goth and Vandal ſtill. There more reſerve and ceremony are neceſſary; and not a word of the French. At Ber-

lin, you cannot be too French. Hanover, Brunſwick, Caſſel, &c. are of the mixed kind, *un peu décrott's, mais pas aſſez.*

Another thing, which I moſt earneſtly recommend to you, not only in Germany, but in every part of the world, where you may ever be, is not only real, but ſeeming attention, to whomever you ſpeak to, or to whoever ſpeaks to you. There is nothing ſo brutally ſhocking, nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down, for (in my opinion) a much ſlighter provocation, than that ſhocking inattention which I mean. I have ſeen many people, who, while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the cieling, or ſome other part of the room, look out at the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells; and I am ſure I never yet met with that breaſt where there was not a great deal. I repeat it again and again (for it is highly neceſſary for you to remember it), that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition;

tion; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be therefore, I beg of you, not only really, but ſeemingly and manifeſtly, attentive to whoever ſpeaks to you; nay more, take their *ton*, and tune yourſelf to their uniſon. Be ſerious with the ſerious, gay with the gay, and trifle with the triflers. In aſſuming theſe various ſhapes, endeavour to make each of them ſeem to ſit eaſy upon you, and even to appear to be your own natural one. This is the true and uſeful verſatility, of which a thorough knowledge of the world at once teaches the utility, and the means of acquiring.

I am very ſure, at leaſt I hope, that you will never make uſe of a ſilly expreſſion, which is the favourite expreſſion and the abſurd excuſe of all fools and blockheads; *I cannot do ſuch a thing*; a thing by no means either morally or phyſically impoſſible. I *cannot* attend long together to the ſame thing, ſays one fool: that is, he is ſuch a fool that he will not. I remember a very awkward fellow, who did not know what to do with his ſword, and who always took it off before dinner, ſaying, that he could not poſſibly dine with his ſword on; upon which I could not help telling him, that I really believed he could, without any probable danger either to himſelf or others. It is a ſhame and an abſurdity, for any man to ſay, that he cannot do all thoſe things, which are commonly done by all the reſt of mankind.

Another thing, that I muſt earneſtly warn you againſt, is lazineſs; by which more people have loſt the fruit of their travels, than (perhaps) by any other thing. Pray be always in motion. Early in the morning go and ſee things; and the reſt of the day go and ſee people. If you ſtay but a week at a place, and that an inſignificant one, ſee, however, all that is to be ſeen there; know as many people, and get into as many houſes, as ever you can.

I recommend to you likewiſe, though probably you have thought of it yourſelf, to carry in your pocket a map of Germany, in which the poſt-roads are marked; and alſo ſome ſhort book of travels through Germany. The former will help to imprint in your memory ſituations and diſtances; and the latter will point out many things for you to ſee, that might otherwiſe poſſibly eſcape you; and which, though they may in themſelves be of little conſequence, you would regret not having ſeen, after having been at the places where they were.

Thus warned and provided for your journey, God ſpeed you; *Felix fauſtumque ſit!* Adieu.

LETTER

## LETTER CCLXXIX.

London, May the 27th, O. S. 1752.

MY DEAR FRIEND,

I SEND you the encloſed original, from a friend of ours, with my own commentaries upon the text; a text which I have ſo often paraphraſed, and commented upon already, that I believe I can hardly ſay any thing new upon it; but, however, I cannot give it over till I am better convinced, than I yet am, that you feel all the utility, the importance, and the neceſſity of it; nay, not only feel, but practiſe it. Your panegyriſt allows you what moſt fathers would be more than ſatisfied with in a ſon, and chides me for not contenting myſelf with *l'eſſentiellement bon*; but I, who have been in no one reſpect like other fathers, cannot neither, like them, content myſelf with *l'eſſentiellement bon*; becauſe I know that it will not do your buſineſs in the world, while you want *quelques couches de vernis*. Few fathers care much for their ſons, or, at leaſt, moſt of them care more for their money; and conſequently content themſelves with giving them, at the cheapeſt rate, the common run of education; that is, a ſchool till eighteen; the univerſity till twenty; and a couple of years riding poſt through the ſeveral towns of Europe: impatient till their boobies come home to be married, and, as they call it, ſettled.

Of

Of thoſe who really love their ſons, few know how to do it. Some ſpoil them by fondling them while they are young, and then quarrel with them when they are grown up, for having been ſpoiled; ſome love them like mothers, and attend only to the bodily health and ſtrength of the hopes of their family, ſolemnize his birth-day, and rejoice, like the ſubjects of the Great Mogul, at the increaſe of his bulk: while others, minding, as they think, only eſſentials, take pains and pleaſure to ſee in their heir all their favourite weakneſſes and imperfections. I hope and believe that I have kept clear of all theſe errors, in the education which I have given you. No weakneſſes of my own have warped it, no parſimony has ſtarved it, no rigour has deformed it. Sound and extenſive learning was the foundation which I meant to lay: I have laid it; but that alone, I knew, would by no means be ſufficient: the ornamental, the ſhowiſh, the pleaſing ſuperſtructure was to be begun. In that view I threw you into the great world, intirely your own maſter, at an age when others either guzzle at the univerſity, or are ſent abroad in ſervitude, to ſome awkward, pedantic, Scotch governor. This was to put you in the way, and the only way, of acquiring thoſe manners, that addreſs, and thoſe graces, which excluſively diſtinguiſh people of faſhion; and without which all moral virtues, and all acquired learning, are of no ſort of uſe in Courts and *le beau monde*; on the contrary, I am not ſure if they are not an hindrance. They are feared and diſ-

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